

PASTORAL LIFE

A PUBLICATION FOR PRIESTS



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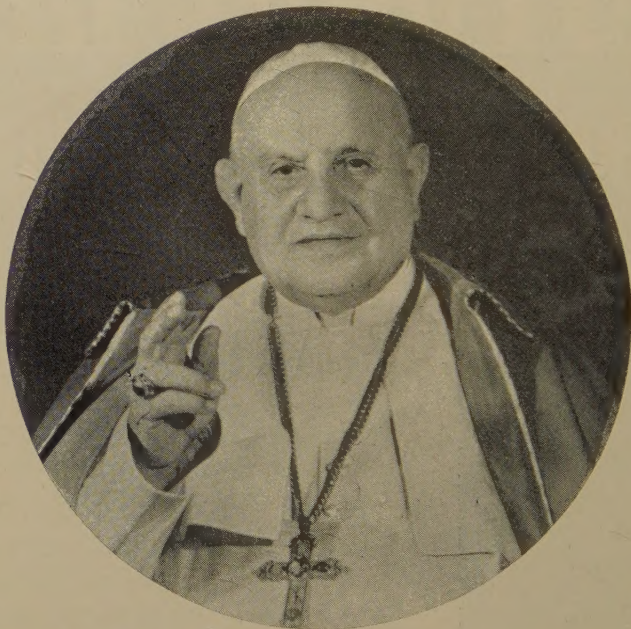
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Public Reception of Converts

JOHN A. O'BRIEN, Ph.D.

THE AIM of every zealous shepherd of souls is to make his parish a throbbing center of missionary activity. He must minister not only to the manifold needs of his own flock but also strive with unwearying patience, tireless zeal and keen resourcefulness to bring both the strayed and the "other" sheep to the Master's fold. The first duty is obvious enough, for our own parishioners are generally not hesitant about making their needs and wants known.

It is the strayed sheep and those born outside the fold which we tend most easily to forget. "Out of sight," runs the saying, "out of mind." Because they do not ring the rectory doorbell or call us on the phone, we can easily forget

their presence in our midst and their claim upon our pastoral care.

Particularly is this true of the other sheep: those in other folds or in none at all. Making no demands upon us, they appear contented with their present denominational status or with their membership in the ever increasing army of the churchless. "Why should we bother our heads about them? Haven't we enough to do in ministering to our own? Why be busybodies and intrude where we're not wanted?" These are the thoughts which creep stealthily and almost unwittingly into our minds and tempt us to ignore the presence of the other sheep in our parish.

Against the danger of yielding to such a temptation are the stern words of canon law, reminding shepherds of souls that their pastoral solicitude must extend to *all* living within the confines of their parish. The spiritual welfare and

Father O'Brien, director of Bureau of Convert Research of Notre Dame, believes that this seventh article of his projected series, will show pastors how they can utilize the public reception of converts to spark the zeal of their laity, and thus enlist them as recruiters for their Inquiry Classes.

ultimate salvation of every soul is a charge upon our conscience. Hence we are under a serious obligation to concern ourselves with all outside the Master's fold, regardless of whether they are in other religious folds or in none at all.

The unfailing mark of the truly zealous pastor is his ceaseless concern for the sheep outside the fold and his unwearying efforts to bring them into the one fold under the one shepherd. Therein he shows himself most clearly to be patterned after the mind and heart of the Good Shepherd who said, "And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

ENLISTING LAITY

So numerous in most parishes are these other sheep that the pastor must enlist the active assistance of his parishioners if he is to win many of them for Christ.

The first step in that enlistment is making them aware of their obligation in this matter. Most of our laity will regard the convert apostolate as the exclusive work of the clergy, into which it would be unseemly to intrude. "Why poach in a territory," they say, "in which we don't belong?"

The result of this widespread and persistent attitude is that it takes about 250 of our laity to win one convert a year. When this is analyzed carefully, it means that only a dozen or so of that number made any effort in the matter: the rest didn't lift a finger.

The responsibility for the widespread apathy of our laity in regard to convert work, it must be admitted, rests squarely upon our own shoulders. Busy with many other duties of the pastoral ministry, we have unwittingly failed to make clear to them that they too have a duty to participate in the convert apostolate, that we not only want and need their help but also that the task can't be achieved without it.

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What other way is there, besides preaching, in which this can be done? By bringing whatever convert work is being done in the parish conspicuously and even dramatically to the attention of all the parishioners. Actions speak louder than words. Show that the conversion of non-Catholics in the parish is not merely a theory, an abstract ideal, but that it is actually taking place and in appreciable numbers.

This can be done through the public reception of converts in two ways. Upon the completion of an Inquiry Class, yielding a fair number of converts, invite the parishioners to witness the impressive ceremony with which the Church receives them into the fold. Invite particularly the family, relatives and friends of each convert. By having the ceremony on Saturday afternoon, when most people are free from work, a fair-sized attendance can easily be secured.

AN IMPRESSIVE CEREMONY

On a Sunday afternoon we witnessed the reception of a group of some forty converts at the Gesu Church in Milwaukee. Here four complete courses of instruction (one for each season) are given each year in Inquiry Forums, which for more than a dozen years have averaged about forty converts, yielding an annual total of 160—one of the highest, if not the highest, among the white parishes of our country. It has long been their

custom to receive the converts publicly, and it has helped to recruit prospects for the succeeding forum.

The most impressive ceremony of this kind, which we ever witnessed, took place at Corpus Christi Church in Chicago. Here 255 converts were received in an evening ceremony before a congregation which packed the spacious edifice. While 25 priests baptized the converts, arranged in little groups in the center aisle, Father Maurice Amen, O.F.M., the pastor, explained the ceremonies. After this we were privileged to speak to the congregation on the duty of assisting in the convert apostolate, exhorting each adult, including the converts, to recruit a prospect for the next Inquiry Class.

Here was a parish which "started from scratch." Formerly a parish of white Catholics of means, it became nearly abandoned as Negroes moved into that entire district. Taking over the parish plant, the Franciscan Fathers launched upon intensive convert work among the colored people, and demonstrated what can be achieved when an all-out effort is put forth. They made extensive use of their converts to recruit new prospects for instruction and frequently received more than 300 converts a year.

To keep the convert apostolate vividly and even dramatically before the eyes of their parishioners the Franciscan Fathers receive their converts in impressive public

ceremonies. The sight of such large groups renouncing past error and professing their faith in the holy, Catholic, Apostolic Church stirs the congregation more deeply than any sermon. It says to them, "these people are being received into the true Church because some Catholic friends interested them in the faith and then brought them to the Inquiry Class. What they did, you too can do. So get busy and win a soul for Christ and thereby help save your own."

REPEATING HIGHLIGHTS

Not every parish, however, will be able to muster a sizeable attendance at the reception of converts on Saturday or any other week-day because most groups of converts will be considerably smaller. Hence it is advisable to repeat the highlights of the reception ceremony at one of the well-attended Sunday Masses. Have the convert class and their sponsors, two for each, who serve as permanent Big Brothers and Big Sisters helping them in the practice of their faith, occupy the front pews. After the Gospel have the converts arise and repeat after you in a loud clear voice the following paragraph of the Profession of Faith:

"Enlightened by divine grace I profess the faith which the Catholic, Apostolic, Roman Church teaches. I believe that Church to be the one true Church, which

Jesus Christ founded on earth; to which I submit with all my heart. I also believe everything which the Holy, Catholic, Apostolic and Roman Church defines and declares we must believe. I adhere to her with all my heart, and I reject every error and schism which she condemns."

Then have them raise their hands and say: "I solemnly promise on my word of honor that I shall hold fast to my holy Catholic faith and practice it faithfully until God sends His angels to close my eyes in death. So help me God! In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

This brief ceremony will be an eye-opener for most Catholics who have never witnessed the reception of a convert. It will bring vividly before them the missionary character of the Church and their own duty to keep the stream of converts flowing.

Follow this with a brief sermon, welcoming the converts into the Mystical Body of Christ, where they will be nourished with the divine life of sanctifying grace. Tell them of the joy of God and of the Saints in Heaven upon their entrance into the household of the faith, the Church in which their forefathers worshipped for more than fifteen centuries. The gift of faith which God has bestowed upon them is more precious than all the treasures of earth. They are not only to hold fast to it till death

but also to share it with others. This is the best way in which they can show their gratitude to God.

Now have the rest of the congregation arise, and holding aloft their right hands, join with the converts in reciting after you the following pledge, which imposes no new obligations but simply acknowledges their duty as members of the universal Church: "Oh Jesus! I believe in Thee and I love Thee. Because I do, I shall strive to share with others the precious treasure of my holy Catholic faith.

"This I shall do by my fervent prayers, by the good example of an upright life, by answering questions about my faith, by explaining it to others, by lending Catholic literature, by bringing non-Catholic friends to Mass and the other services, and especially to our parish Inquiry Class. In this way I shall strive to win at least one convert and reclaim one fallen-away each year of my life. So help me God!"

A THIRD MEANS

Another means of keeping the convert work before the parishioners and thus enlisting their help is to announce a forthcoming Inquiry Class at all the Masses on the three Sundays preceding its start. Urge everyone to pass the word to their non-Catholic neighbors, especially the non-church-go-

ing ones, and tell them to try and recruit one member for the class. Remind them that they will get more to attend if they come with them. Point out that Catholics will secure a deeper understanding of their faith and consequently will be more capable of explaining it to others. Soon they will be able to instruct families in their own homes, when they are unable to come to the Inquiry Class.

By accompanying their non-Catholic friends to the class, parishioners show their personal interest in their spiritual proteges and some of their own love of the faith will rub off on their friends. Frequently they can answer questions on the way to and from and supplement the lectures of the priest with simple explanations of their own. They can provide the manual of instruction and other literature which the instructor may recommend.

Furthermore they can bring their friends to Sunday Mass, provide them with a Missal or prayerbook, brief them beforehand on the Mass, and help them with their prayers. Fortunate indeed is the pastor whose parishioners serve as such helpful allies in the conduct of an Inquiry Class. They will double or triple the fruitfulness of his efforts and will share with him the reward promised by Almighty God when He said, "They who instruct many to justice shall shine as the stars for all eternity."

Moral Pluralism and the Catholic Family

JOHN L. THOMAS, S.J., S.T.L., PH.D.

ALTHOUGH Americans have traditionally held family life in high esteem, there is a growing awareness today that not all is well on the family front even among Catholics. Social scientists tend to regard the current situation as one of temporary disorganization while our family system adapts to the rapid shift from a primarily rural to an industrialized urban environment. Such adjustment takes time, they tell us, because changes in values and norms always lag behind changes in patterns of conduct. Nevertheless, a new, democratic, developmental family type, flexible and geared to change, is gradually emerging.

This analysis of what has hap-

pened ignores the real roots of the contemporary crisis. To be sure, American families have long had to adjust to a rapidly changing social situation, calling for extensive reinterpretation of traditional familial roles and functions, but as this process develops it becomes painfully evident that the American people no longer share a common set of basic family values in terms of which new patterns of conduct can be established. Hence, although the majority still tend to pay lip service to traditional Christian family standards, they see no contradiction in promoting or tolerating behavioral patterns and practices that render the fulfillment of these standards highly improbable if not impossible.

Father Thomas is well-known for his writings both here and in numerous European journals. He holds degrees from several American and European universities. In addition to lecturing throughout the country, he has found time to author several books on marriage and the family. The following article will provide new insights into problematic points.

Such contradictions always characterize moral pluralism in operation, and by now it should be obvious that American society reveals all the traits of a pluralistic culture. Thus, in the practical order our cultural "designs for living," as

Linton would say, lack unity and consistency; our "blueprints for behavior" are confused and contradictory. In other words, to borrow a phrase from Robin Williams, the current culture offers no "relatively standardized prescriptions as to what must be done, should be done, may be done, and must not be done." Members of society are presented with socially acceptable alternatives in each of these categories, and it is presumed that they will make logical choices in terms of the varied value systems they cherish.

ALTERNATIVE STANDARDS

The effects of moral pluralism are especially evident in popular attitudes and practices related to sex and the family. As a result, couples cherishing the Catholic ideal of marriage receive little support from their social surroundings. They observe many alternative standards of conduct upon which society bestows equal respect—the divorcee, the birth controller, the unfaithful—these seemingly suffer little loss of prestige. At the same time, as active members of society, Catholic couples are under constant pressure to conform to the standards and practices of their contemporaries.

In meeting this pervasive challenge to our family ideals it is well to remind ourselves that the source of the crisis is an unperceived change in Western man's definition

of himself, of his relationship to God, and consequently of what we might call the essential human situation. Americans can no longer agree in defining the nature and purposes of marriage or proper moral conduct in the relationships between the sexes because they no longer agree in defining the origin, nature, and destiny of man. This point merits emphasis because we tend to regard deviations from Catholic moral standards as mere indications of human weakness and recalcitrance. No doubt some of them are, and they must be dealt with accordingly. When deviations become widespread and socially accepted, however, we are forced to conclude that other factors are operative, that is, the implicit rejection or misconception of the standards themselves.

This latter observation applies to Catholics as well as to others. For example, one of the chief cultural sources of Catholic family problems is the denial of the sacramental nature of marriage. The consequences of this denial are revealed in the social acceptance and prevalence of divorce and broken marriages, as well as in the growing rate of invalid marriages. In a sense, the relatively high rate of valid mixed marriages indicates a lack of deep appreciation of the Sacrament inasmuch as the Catholic party chooses to enter a life-partnership with one who does not recognize and consequently cannot appreciate its sacramental nature.

REAL ROOTS OF THE CRISIS

What are the real implications of this denial of the Sacrament? Obviously for Catholics it indicates either rejection, ignorance, or little appreciation of the supernatural life as defined by the teaching Church. Indeed, in the final analysis, it reveals either a theoretical or practical rejection of the Christian philosophy of life and of the Church's divine mission in the world. Since the theoretical implications of this denial are frequently ignored, let us enlarge on them briefly.

Implicit in the Church's mission today, as it has always been, is the assumption that the basic issue facing man is his separation from God. At the very beginning of its history the human race was deprived of its participation in the Divine Life by a disorder of the will which sacrificed God to self, and spirit to impulse. The effects of this original alienation from God have been perpetuated down through human history. They have affected every facet of man's nature. The human situation as the Church conceives it is man separated from God by sin. As a sinner, man stands, as it were, in opposition to God. To solve this human dilemma, the Church offers Christ—as victim for sin, as mediator between God and man, and as a model for Christian conduct.

Thus Catholics who reject or ignore the sacramental nature of

marriage and consequently the significance of supernatural life display a profound misconception of the human situation as revealed by faith. Their action indicates that they have no real understanding of human nature—of man as a unity of body and soul, man as a sharer in the natural and supernatural, man historically separated from God by sin, man standing in need of redemption and regeneration. It follows that they can have no true appreciation of the mission of Christ and His Church, since only within the framework of this concept of human nature can these be understood.

PASTORAL IMPLICATIONS

The pastoral implications of this example should be evident. Preaching and programs which stress Catholic practices, while neglecting to emphasize basic doctrinal premises, will be ineffective. Catholic family standards derive their meaning and sanction from the total Christian philosophy of life. There is little likelihood that Catholic couples will long observe these standards unless they fully understand and appreciate the total Christian interpretation of life, for they live in a pluralistic society which lends their system of values little support and sharply challenges it at many points.

In this connection it is well to note that the majority of Catholics—and other Christians, for that

MANUSCRIPTS WELCOMED

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matter—are not inclined openly to reject Catholic family standards and ideals. However, under the impact of contemporary social pressures they tend to argue, when difficulties arise, that the achievement of these standards is impossible in their case. God holds no man to perform the impossible! Hence, although these standards are excellent as ideals, modern conditions frequently make it impossible to live in accordance with them. This prevalent attitude suggests an evaluation of moral law and of sin that should give us serious concern.

Briefly, modern man tends to be intolerant of any moral restraint that he cannot easily bear. Although admitting the possibility of sin, he insists on limiting objective morality to his personal, subjective capacities. If traditional standards impose considerable sacrifice, he maintains they are beyond his personal capacity and consequently do not bind him.

Now this subtle though optimistic rationalization can be countered effectively only by insistent teaching on the ultimate purpose of life and man's relationship of essential dependence on God. We might well ask whether contemporary religion places sufficient emphasis on the "four last things" and on what we have called the Christian definition of the human situation. Judging from some of the traits of the recent religious revival, religion has become, if not the opium of the people, at least a convenient tranquilizer.

This all adds up to saying that pastors must not assume that parishioners have a true appreciation of their faith merely because they have been raised as Catholics. The Catholic minority live in an alien climate of opinion. From childhood on, Catholics are subjected to a variety of confusing and contradictory cultural forces that tend to dull their keen perception of ultimate spiritual values. They stand in constant need, therefore, of a thoughtful interpretation of life in terms of Catholic values and contemporary living conditions.

More specifically, we must help married couples to see clearly the inherent relationship between their real purpose in life and their conduct in marriage. They need to be shown that their legitimate aspirations for success and happiness coincide with their obligations of Christian parenthood. They need the profound realization that their

personal hierarchy of values can rightly be developed only in terms of their ultimate destiny. Above all, we must "stir up" their faith so that they remain convinced that the sacramental graces available to them offer sufficient strength for carrying out their marital obligations.

At the same time, we must cooperate with all men of good will to counteract the conditions that render family life unduly burdensome in modern society. Thus we must strive to make adequate provision for housing, health care, education, wages, and so forth. We must encourage parents and teachers to give young people a more realistic preparation for the vocation of marriage. In season and out, we must work for the restoration of social charity—the practical im-

plementation of that spirit of mutual cooperation and responsibility characteristic of true Christians.

The task of preserving Catholic family ideals in a morally pluralistic society will challenge our finest effort. The lines separating the faithful from others are being more sharply drawn. Our program for survival implies adequate recognition of the real source and nature of the problem, together with the persistent affirmation of the total Christian framework of values, on the basis of which Catholic family ideals and practices are developed. Moral pluralism, thriving in the context of our affluent society, can confuse and mislead even the faithful unless we keep reminding them that man's perennial pursuit of happiness has meaning and significance only in Christ.

FOR A FULLER UNDERSTANDING OF THE LITURGY

No one who gives serious thought to the matter can fail to recognize the great pastoral value of promoting among our people a fuller understanding of the sacred Liturgy and a more active participation in the public worship of the Church. As sacred worship, the Liturgy is the Christian's primary duty. The Liturgy includes the sacramental life. The Liturgy is the indispensable source of the Christian spirit and of Christian formation. One who truly participates in the sacred Liturgy necessarily grows in holiness and in apostolic fervor.

For this reason we look to our priests to lend their warm encouragement and prudent guidance to the members of their parishes who are manifesting a growing interest in the sacred Liturgy. In a matter so vitally connected with the very mission of the Church, no priest can be indifferent. He should welcome this manifestation of a renewed interest in religion, and assume his rightful position of leadership in it.

The success or failure of a liturgical program in a parish depends in every case on the priests of the parish.

—ARCHBISHOP KARL J. ALTER

Christian Burial Substitutes ?

WILLIAM F. ALLEN, J.C.D.

A reply in an earlier issue of PASTORAL LIFE on abbreviated church funerals for some of the faithful judged less worthy of ritual solemnities evoked a number of retorts from many parts of our own country and from England. It seems that there has grown up in our midst a manner of burial unknown to the Code. It is a sort of an unofficial, private burial service under the indirect auspices of the Church represented by the *private* person of the priest. When it is judged in a certain locality that a person is not worthy of full ceremonial at death, other services are devised which answer the needs of the situation: the deceased is not accorded the honors of the Church, but some gesture is made by the Church which pacifies the survivors, relieves their embarrassment and lessens the sting of seeing their loved one coldly abandoned in death by a Mother whom

they loved but did not serve. I dare say that the average priest engaged in pastoral work favors the solution. It is an amicable solution to a problem in human relations. It is easing a situation in which an innocent family suffers rather than a delinquent deceased. And it is often asked is this *de jure*?

THE LAW

The Code takes this view: if the deceased is unworthy of Christian burial (and it carefully enumerates the categories of the unworthy), then omit all rites so that he may be in total disgrace and that others in the community be thus dissuaded from committing similar crimes. Such is the intent of the legislator in this matter. The denial of Christian burial is the *worst* punishment for the *worst* offenders against ecclesiastical *public* order. Those thus punished must have been guilty of a serious crime and must not have shown *any* sign of repentance before death; or if they showed any sign, it was not sufficient to heal the public nature of their misconduct.

This article is deeply indebted to two fine studies in this matter. Rev. Charles Kerins: *Christian Burial Problems* from THE JURIST, Vol. XV, No. 3, July, 1955; and Rev. Nicolas P. Connolly, *Christian Burial* in THE JURIST, 1951, p. 355 (July).

The viewpoint of the Code is logical if we well understand the stringent conditions for denial of Christian burial. This denial is a vindictive penalty and as such cannot be inflicted unless the priest is *fully certain* that the deceased committed a *crime*, i.e., an external, serious, morally culpable violation of an ecclesiastical law to which is attached *explicitly* the privation of burial rites. Besides, this crime must be public and *notorious*. Truly this is an imposing set of conditions. Let us delve into them more deeply.

First, the deceased must have been guilty of a mortal sin in the act which he performed or omitted, i.e., he knew that it was mortally sinful; he willed it and had full consent of his will without any influence that might have diminished his insight and control of his will. He must not have given *any* sign of repentance for this crime before death.

Secondly, the crime must carry with it explicitly in the Code the penalty, the denial of Christian burial.

Thirdly, the crime must be publicly known, i.e., to the greater part of the Christian community or apt to be known because of the number and character of the people who actually know it.

Fourthly, the guilt of the deceased must be known by the greater part, i.e., that he did the act by intent, with full consent and

liberty and with no moral justification. This is the meaning of *notorious*: the real, actual guilt of the party must be acknowledged by the community to a great extent.

IN EFFECT

The inflicting of the penalty is not so much from the part of the Church, the priest, or the crime. It is the *community* that really determines its application. If the greater part of the community does not know of the crime and does not recognize the full moral guilt of the offender, denial of Christian burial is not in order! If it should be inflicted under these circumstances (guilt not acknowledged), it will do more harm than good and be imprudent and unjust. We must always be aware that this punishment is for the public crime against the *public ecclesiastical* order and not essentially for the offender himself.

IN DOUBT

If there is any doubt that the crime was committed, or that it falls under the explicit categories, or that it is publicly known, or notoriously known, then, the presumption of the law stands in favor of the deceased and he is to be admitted to Christian burial in such a way as to avoid scandal. Recourse to the ordinary is imperative if time permits.

It is therefore, difficult to deny

religious burial. The four conditions to be verified before inflicting the penalty give food for much thought.

APPLICATIONS

Occult cases: If the crime was committed but it is not public, i.e., not generally known, the case is occult and no penalty is to be inflicted; else the good name of the deceased would be defamed. Examples: the "secret" Mason, or a partner to a "bad" marriage but the community is not aware of it; the coroner's report which wrongly absolves the culprit of deliberate suicide when the priest knows differently on good authority (the report is a public absolution and therefore, no crime can be held against the deceased).

Public, not notorious: The crime is known but the community does not acknowledge the person's moral guilt for one reason or another. It is not, therefore, a notorious crime. Regardless of the pastor's opinion, the sentiment of the community prevails as it would in the contrary case wherein the pastor absolves the deceased but the community holds him unworthy of burial in the church. The penalty would have to be inflicted lest scandal be given to the community.

Scandal: Something that will lead others into sin. This may excuse from applying the law of the Church on denial of Christian burial. "It (Christian burial) will

be granted when its denial will cause grave scandal to the faithful whether that scandal arise from a Protestant or lay funeral or from the fact that the deceased was popularly considered as worthy of it regardless of the pastor's private opinion." (Rule given by the *Ami du Clerge* as cited by Kerin, p. 24).

Kerin writes, (p. 26) "the full execution of the penalty is not only often useless but it is sometimes even harmful both to the bereaved and to the faithful in general . . . and may easily alienate a Catholic family from the Church . . . the rest of the faithful may be made careless, aware as they are that they need not excessively fear the denial of Christian burial since even so-called good Catholics do have recourse in their desperation to Protestant or secular funerals . . . the full execution may even lead to scandal, to the causing of others to sin."

Connolly in his article "Christian Burial" (*Jurist*, 1951, p. 363) declares, "if there is a question of equal or greater scandal or harm to religion and the Church from the strict application of the law, then some mitigation is in order."

THE SIX CATEGORIES

Canon 1240 lists all those to whom Christian burial is to be denied provided that they have given no sign of repentance before death. Doubtful cases are to be referred to the ordinary and if the doubt

persists, then, the body is to be admitted to ecclesiastical burial.

Who are to be denied this honor?

1. *Notorious* apostates from the Christian Faith and those *notoriously* affiliated to heresy, schism, Masonry, or other societies of a similar nature. In this category would come Communists, addicts to societies for cremation, radicalism, etc. Fallen-away Catholics do not come under this heading.

2. Those excommunicated or interdicted are to be denied Christian burial only if they have been *sentenced*. (Then they become *notorious*).

3. Suicides provided they have committed the offense *deliberato consilio* and any diminution of responsibility whatsoever, even slight, would excuse from this severe penalty. Practically speaking, rare will be the case of application of the canon to a suicide.

4. Those who lose their life in a duel or from a wound received in a duel.

5. Those who have *notoriously* ordered their body to be cremated. If they have not revoked their order before death they are to be denied all in Christian burial, unless it can be shown that the person acted in good faith. Such might be the plight of a convert. If the relatives of the deceased order cremation, strictly speaking, the dead person has a right to Christian burial but scandal may prevent the conferring of this honor.

6. Other *public* and *manifest* sinners. This seems to be another way of saying that the crime must be known to the greater part of the community and that the guilt of the offender must be acknowledged also.

SPECIAL CASES

Neglect of Easter Duty; also of Sunday Mass.—These are not per se crimes punishable by denial of Christian burial. Sometimes these can justly be taken to mean contempt for the Faith or abandonment of the Faith and not mere carelessness. In the latter case, then, when they are *indubitably public and notorious*, they become grounds for privation of ecclesiastical burial. The fear of scandal may impose the privation.

Gangsters.—Their crimes of murder, theft, etc., may be publicly and notoriously known and thus preclude all rites of the Church unless sincere repentance can be shown; even with repentance at the last moment, fear of scandal may force denial of Christian burial.

Prominent Citizens.—In foreign lands many prominent patriots who have earned the undying admiration and respect of the country die in the bad graces of the Church. They are often publicly and notoriously unworthy of the privilege of Christian burial but its denial might be interpreted as an act of hostility to the government and people of the community and as

an arbitrary application of a law. It might give rise to scandal on the part of the faithful. The Church would have to choose the lesser of the two evils involved.

Those living in Concubinage.—Some live in a marriage sanctioned by civil law alone; some have no right to the marriage. If the crime is not *notorious*, is secret, not commonly known and no fear of it becoming well known, then, Christian burial must be granted. If the couple had started to rectify their situation before death, then, no penalty should be inflicted unless a curtailment of the solemnity if otherwise scandal would ensue.

The repentance exacted in these cases must be very public since the notoriety of the situation is so manifest.

The Indifferent.—This might be the case of a baptized Catholic from infancy who did not practice any religion during his life. If this is not notorious he would not be held as excluded necessarily from burial in the Church; however, scandal might come from granting the burial and then it would have to be denied.

The Soldier.—Sometimes a soldier is killed in battle and then it is found that he had been living in a civil marriage, etc. If his crime is public (by document) yet not notorious: people may feel that he made up for all by sacrificing his life for his country. Christian burial then would be in order else harm

and contempt be brought to the Church.

MITIGATED RITES

The usual commentary on this canon brings with it the discussion of a limited Christian funeral. Sometimes in spite of the rigor of the interpretation of the canon there are cases in which the penalty must be imposed. These are not as frequent as we sometimes think! Reading over the categories, the conditions laid down for the imposition of the penalty, the excusing causes, etc., one is impressed with the benign interpretation offered the usual run of cases. What of the odd case in which no relief is offered by the Code? Is it a question of all or none? or may we grant a substitute ceremony?

In 1908 the Sacred Penitentiary stated that those legislators in France who enacted the anti-clerical laws and who died "not certainly repentant" should be buried with a Low Mass and simple absolution. (Kerin, p. 28).

Canon 1240, n. 2 advises in a persistent doubt as to the worthiness of the deceased that he be admitted to Christian burial but in a manner to avoid scandal. Most commentators believe that a Low Mass should be accorded in such cases. Rome has never approved of its omission (cf. *Jurist*, p. 374, 1951) and besides, in a public act of cult it should always be included since it is the center of our Catholic worship.

FUNERAL PARLOR SERVICES?

For a baptized Catholic a funeral parlor service should never be in order unless there is not even a shade of a doubt that, Canon 1240 should be fully applied to him in all justice and that no scandal will arise from such a decision. This will be a rare case. In what would the service consist?

For the above case as well as for that of the non-Catholic in some manner connected with the Catholic Church, e.g., by marriage with a Catholic or because his children are Catholic, it seems that the priest in a private capacity could conduct such a service. The Sacred Penitentiary in 1941 permitted it in Germany for an Orthodox "the priest might without any sacred vestments or rituals, recite prayers privately at the house where the body is laid out, accompany the funeral for the sake of civil courtesy, and also recite prayers privately at the grave in the cemetery avoiding all occasion of scandal." (*Canon Law Digest* III, p. 300). If this was permitted for an Orthodox, a fortiori it should be accorded the unfortunate Catholic deprived of full Christian burial—his birthright!

NON-CATHOLIC BURIALS IN CATHOLIC CEMETERIES

Already widespread in our country is the custom of retaining a portion of Catholic cemeteries un-

blessed; when a member of a mixed marriage dies, the Ordinary permits the non-Catholic to be interred in the family plot assigned in the unblessed portion. The graves of the Catholic party and children will be blessed individually. It is an attempt to keep Catholic families out of heresy and from purchasing a burial plot in a public or non-Catholic cemetery. Beste in his *Commentarium In Textum* cites the Holy Office in a decree of 1859 as stating that to avoid a greater evil, the burial of non-Catholic relatives in family plots may be passively tolerated. There is no distinction between the baptized and the non-baptized. He feels that the same is true today when bitterness and alienation from the Church, etc., are to be expected from a refusal to grant this privilege to non-Catholics. (cf. Kerin: *Christian Burial Problems* in the *Jurist*, 1955).

QUESTIONS ANSWERED

We have written at length on Christian burial since many were the points brought up for discussion on this topic. We will now proceed to answer briefly these queries:

1. *May and should the pastor or his representative (priest) visit the family of the deceased who has been denied Christian burial?*

From the theory exposed above, we will be very slow to deny Chris-

tian burial. If deny we must, then, in all Christian charity, we should visit and make the cross as light as possible for the family. We should offer all that we can to make the last hours with the deceased here on earth as pleasant and as consoling as possible. It would be shameful, scandalous and inviting the loss to the Faith of a family, if the pastor or assistant did not visit the family.

* * *

2. *Should the pastor receive the family of the deceased if they desire to come to him? (Do not dismiss this lightly since there is a widespread impression that they are to be treated as excommunicati vitandi).*

The pastor should receive the family; he should explain the position of the Church and he should offer all the help he possibly can in keeping in the spirit of the Law.

* * *

3. *Should the pastor treat such an important matter as denial of Christian burial or any of its phases over the telephone or through the undertaker?*

It would be lacking in dignity and in the respect due to the occasion to use the phone for this matter. Already, any burial including Christian burial is looked upon too much as something very material to be sought and bought for external show and prestige. We miss the spiritual and the super-

natural meaning of it—and it is our fault since we go along with the tide and permit our Church services to be bought and sold, as it were, by the undertaker much as he sells his funeral wares. The faithful get the impression that it is a “racket” and whose fault is it? If we use the phone and let a businessman take care of the religious angles of our cura animarum, whose fault?

* * *

4. *May the priest go to the wake and say the Rosary for the deceased?*

Not only the Rosary, but from the above it will often be possible to do more.

* * *

5. *May he tell the family, privately, that the eight o'clock Mass on the morning of the funeral will be for the deceased even if they tell others, is there any harm? Would not Christian charity recommend this and would it not be prudent?*

As long as the Mass is not connected with the funeral services, it would be within the rights of the priest and the family to offer Mass “privately,” i.e., without pomp and without external manifestation that the Mass is a sign of honor, mourning on the part of the Church as a society, for the deceased. The Code in Canon 2262, n. 2 permits this for an excommunicated person, even vitandus. Why

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not for one who has been more
faithful than he?

* * *

6. *Can and should the pastor instruct a Catholic layman to say private prayers at the funeral parlor on the morning of the funeral and other private prayers at the grave?*

This has been already answered in the body of the above article. This Rosary service at the funeral parlors should be the exception, not the rule, for a baptized Catholic. It is the most extreme concession. It is rarely justified.

* * *

7. *In cases where ecclesiastical burial is to be refused according to the Code, would it be gravely*

sinful for the pastor to go to the graveside without any sacred vestments and recite some prayers?

This again has been answered in the above article. It is my firm opinion that the denial of Christian burial is rarely justified. In a doubt, it will be permitted to strip the funeral service of its solemnity but the Mass, a Low Mass will always be in order except in a very, very rare case where the public, the community itself, will register its disapproval and be scandalized should the Mass be accorded. In that circumstance, we should follow the directive for Germany and accord not only the Rosary but accompany the body to the grave. Today, in no country, with conditions as they are, will the Church gain anything from any other stringent attitude.

NOTE: As we go to press, we have just read of the free issue of "Prayers for Non-Liturgical Funeral Service" from "The Priest" in Huntington, Ind. In the foreword we read that the booklet "is intended for those called upon to conduct funeral services . . . for Catholics who must be denied Christian burial, the non-Catholic party to a mixed marriage, and children of Catholic parents who die without Baptism."

"When I look at the congregation," said a pastor, "I ask where are the poor? When I look at the collection, I ask, where are the rich?"

The IMperfect Squelch

CYRIL V. LEACH

EVERY week in one of the nation's leading secular magazines appears a feature called "The Perfect Squelch." It is always a rather engaging report on the remark devastating. For most people such cleverness comes only as a magnificent afterthought, hours later, upon thorough post-mortem. There are moments when nothing appears so desirable or soul-satisfying as the complete demolition of an opponent or heckler. But, alas, this is one indoor sport in which priests may never participate. None can be so clever as "The Fathers," when it comes to the apt remark, but I maintain that we are already completely disqualified from such participation. Our hands are tied, and should be—or do you agree?

There are certain great occasions in life, I'll admit, when the acid remark—the hypodermic tongue—exercise a powerful appeal. If a person becomes known as the master

of the scalpel or the poisoned dart, he might command a certain respect, even fear, if that be desirable. Certainly it is a method that can enliven debate. (Nothing like sparkling, crackling dialogue, I always say.) But what about the multiplication of enemies? Granted arguments might be won, but what about the souls deeply cut and so possibly lost? We could employ all the gentleness of a new razor blade, do a nice clean job—but what about the arteries?

In the dozen years I've been a priest it has been my privilege to be around a great number of veteran priests who were "thick-skinned but tenderhearted." The good they do and the magnetism they radiate—drawing souls—is infinitely superior to the tactics of the clerical gunslinger (verbal, i. e.). An otherwise good man can condition himself to be a little too quick to go for his verbal gun. Certainly as priests we meet with more active irritants than men in some other professions, just in line of duty. But we can never forget the necessary restraint implied in

Father Leach is a secular priest, Director of the Diocesan Mission Band in San Francisco, California. All year long he is actively engaged in giving Missions, Retreats, Novenas, etc.

being public figures, Ambassadors of Christ, proposedly servants of the public!

Wouldn't we be justified in at least an occasional blast? Even a good "Top Sergeant" can get sore feet. Must we sit patiently through tirades, put up with the cavalier attitude? Are we always and everywhere bound to endure arrogance and innuendo, the condescending and the patronizing, contradictions, mistakes in grammar, lack of logic, boredom and even personal injured pride? Yes, Father. All of this was part of the fine print in the contract the day we signed-on for this dangerous, romantic trade. Giovanni Papini suggests that the reason why Christ chose fishermen as Apostles was because "fishermen were men who knew how to wait." But waiting and overlooking can seem a poor substitute for action, now. James and John, the "Sons of Thunder," once had the identical reaction, if you'll recall, toward a certain Samaritan village that refused the Master shelter. "Shall we call fire down from Heaven?" The answer was "No."

OUR POSITION AS PRIESTS

There are at least three good reasons for not using the muscular approach: (A) OUR POSITION AS PRIESTS. Christ's request was: "Be my witnesses in Jerusalem and in all Judea and Samaria and even to

the very ends of the earth" (Acts 1, 8). Contained in that request was "Go forth as men armed with love, not as men with a grievance." We were to meet indifference, hostility, hatred—with love. Love was to be the only weapon and the best one. "Kindness resembles God the closest, and disarms man the quickest." It is the one quality that conquered the pagan Roman Empire in less than three hundred years. It was the one weapon that worldly men could not resist, felt incapable of dealing with. That ancient remedy has been our trademark ever since. To employ any other method is to forfeit the game, to defeat the very purpose for which we have come. As out of place as Peter reaching for a sword that night in a garden.

It must be said of us as was of Francis de Sales: "If the Bishop of Geneva is so kind, how must God be!" Such an approach was good enough to win the reprobate Augustine, as he delayed long enough to hear the great Ambrose of Milan preaching. Augustine thought: "How kind he is; how true is that of which he speaks; how necessary it is that I respond." But first, how kind he is. Cruelty in any of its forms is the one mistake people do not expect from a priest. As Erik Von Kuehnelt-Leddihn says in "Born Catholic":

"Intellectual high-handedness is the mark of the half-educated. The 'bad-priest'—as I have used

the term—repeats the worst sin of Alexander VI (Servus Servorum Dei), which is—uncharitableness. It is frightening to observe how many apostasies have their roots in an encounter with an unkind priest. The weak priest (who might have a failing) is subject to painful ridicule, (but, at least) we have sympathy for him. The bad priest, on the other hand, not only has the arrogance of superficial knowledge and of 'automatic authority', but also, in many cases, of a celibacy not well integrated into his personality. The voluntary celibate is out for a greater prize, he lifts himself on a higher pinnacle, but with this elevation comes the necessity for a greater than ordinary humility—not to mention the more diffuse charity one expects from a person without the most immediate family ties. A priest who is neither humble nor loving—these qualities go together—takes a Prussian drill-sergeant as his ideal, not Jean Vianney, the Cure d'Ars. He implicitly denies Christ, who washed the feet of the twelve apostles. The uncharitable letter, article or speech of a leading lay theologian will never have remotely the devastating effect of a rude chance remark of a village priest who, after all, daily changes bread and wine into the Body and Blood of Our Lord, and thus represents Him in the public mind far more directly than any other person."

(p. 234-235)

THE UNKNOWN FACTOR—X

That which should cause us to have further caution: (B) THE UNKNOWN FACTOR—X. Priests are generous-hearted men, of their very nature. They would want to be especially kind to those who are in any way struggling. This is the unknown, unseen factor in any encounter—we never know what burdens the other fellow might be laboring under, the secret sorrows of the heart. The sarcastic attitude on another's part might only mask an insecurity, timidity, an interest, even a hunger to possess what we have to offer. High-handed tactics would be just the wrong prescription. We can never delight in "flattening" bums. They're already flat. If we can't be generous, then let us at least be kind or possibly silent. I used to be stationed with one fellow assistant who always gave every comer, in genuine need or otherwise, at least fifty cents. He laughingly explained this habit: "If there's ever a revolution they will all be on our side." A false motive, certainly, but he always *did* give them something, without an improving lecture.

I have never quite forgotten Father Leo Trese's haunting little cameo on "The Salesman." I'm glad to see that Sheed & Ward included it in the "New Guest Room Book," where it might enjoy a somewhat wider circulation. How could we afford to be abrupt, crude

or unfeeling with any salesman—if we kept in mind that he might be “taking instructions” at a parish across town? Here is a man who might be on the downside in his marriage, having financial troubles, wife trouble, crippled youngster etc. Such a man, who happens to be a salesman, hopefully approaches us—and we savagely inform him that we are overstocked in his product and then proceed to treat him like the sudden flare-up of a locust plague. We might not buy a thing, but certainly he would be welcome to a few moments rest at our place. Instead of flattening him, let’s send him away renewed in spirit, singing.

THE VIRTUE OF CHARITY

The most powerful motive of all, for avoiding the sledge-hammer routine, is of course, this last: (C) THE VIRTUE OF CHRISTIAN CHARITY. That virtue which causes us to resemble God the closest, which at best can be called love, and at least can be called kindness, always disarms the most hardened. Is it any wonder that St. John in his old age spoke exclusively of Love? When he was too feeble to preach, because of his advanced age, he would insist on being carried into churches, if only to say one thing to his flock—“Little children, love one another.” Should any disciple object to this repetition, his reply would be: “It is the Lord’s com-

mand. If we fulfill it, we fulfill all things.” He knew how quickly we forget this lesson, or never really learn it at all.

Isn’t it amazing that *uncharity* should have an appeal? Why should we ever be glad to hear of another’s failure, that some priest tried to accomplish something and failed? What could we possibly gain by any co-worker’s failure? If he fails, we sustain the loss also.

The older one gets the more one sees the pre-eminence and value of Charity. It is the greatest of the virtues and the most critically necessary. How great is the man who possesses it, how far from perfection the one who neglects it. Here is the language of love; so powerful the deaf can hear, the blind see, the most ignorant understand. It is truly the international language—it bridges all barriers. It shames us into being what we should be. How simple and elementary a lesson, yet one that can take a lifetime to learn.

Joyard says, “Marriage is a game in which the loser always wins.” Is not this equally true of the priesthood? Love is still the great quality that wins all. We see evidence of that not only in marriage but also in the business world. Charity is needed in any argument, or for an understanding of the race issue, and in the process of conversion. If we would only dare to skip the cleverness, skip the desire to win and be judged

victorious, skip the blasting of opponents, skip the anger and revenge—victory of a higher kind would be ours.

I know one priest who uses the sledge-hammer approach with people, because he feels we otherwise fail to “come to grips” with the problem and only deceive ourselves that we’re doing the job. Come to grips we must—but no need to leave a permanent bruise. Charity suggests “Temper the wind to the shorn lamb.” Why should we allow ourselves to become opinionated, intolerant, with fierce insistence on our own way? Why should we, of all people, be *unreceptive* to change and experiment, whenever possible? In being open—we stay solvent. But what is more—we fall back, only to draw.

HOLD YOUR FIRE!

We need someone at our elbow to whisper “Hold your fire!”, when we’re tempted to say from the pulpit: “Take that crying baby out”; if a child is wandering up the aisles, “Who owns this child?”; if someone down the back is talking during the sermon, “Those two boys in the back—sit down or go out!” Fallen human nature being what it is, we’ll still be angered at certain situations, people will continue to exhibit annoying little mannerisms and attitudes. We’ll be prompted to sit down in “righteous indignation” and write a letter. But

why not just file our complaints under “Letters I *almost* wrote?” People and brother-priests will continue to come to the house at the wrong time for confession, but (even if we’re at table) don’t silence or lecture them. Just go quickly and relieve them of their heavy burden. Christ never kept anybody waiting. (And, no doubt they took advantage of Him regularly!) If we’re interrupted at the wrong time from whatever we’re doing,—well—it wasn’t *that* important anyway, was it? The man with the full-time hobby and the part-time priesthood will object to being so inconvenienced—but not you.

If you’re ever tempted to carve up someone at the front door rather effectively, choose instead to be kind to him. When you go upstairs you might take down “Sub-Treasury of American Humor” (by White & White) from the shelf and turn to p. 562 and read Edgar Allan Poe’s classic Book-Review—for laughs. In it he carves the author beyond recognition. Then follow this with the Scriptural chaser of Matthew 6, 44-48; II Cor., 1-10. We happen to belong to that odd group who “come to praise Caesar, not to bury him,” and so we must restrain ourselves. Diplomacy is not necessarily a sign of weakness. For the love of the Master—that is our motive. We’re constantly attempting to have the same love and compassion that Christ had toward poor, suffering humanity. What a

great need there is today to say something that will hearten, not condemn; to assist, not denounce. Denunciation so seldom strikes the right person. Eighty per cent of the people are unconsciously hostile, I believe. What a mistake to "pay back in kind," either in marriage or in the priesthood.

We must be compassionate toward the undeserving and the ungrateful, in good times and in bad, in season and out of season, independent of our own feelings or fatigue. The sterling rule is still—be kind! Remember that one line from the motion picture *Monsieur Vincent*: "It is only for your love

of them that the poor will forgive you the crust of bread you give them." They have their pride too, you know. Give them a break. Your integrity is not at stake if you let something pass, nor your ability as a comeback artist. But your charity is at stake. Pius X put it this way: "The priest is the representative of Christ on earth; he must think the thoughts of Christ and speak His words. He must be tender as Christ was tender; pure and holy like his Lord; he must shine like a star in the world." For a priest there is not such thing as "The Perfect Squelch" possible; it always comes out imperfect.

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"Put into the Sacrarium"

WINFRID HERBST, S.D.S.

AFTER Mass a Sister came into the sacristy to tell me that one of the dear old nuns had absent-mindedly coughed the Host out of her mouth after receiving Communion and that it was now lying on the floor right in front of the kneeler in her pew. I hastened to pick it up. It was intact but damp and rolled together a bit. I placed it in a glass of water and reverently put the glass in a locked compartment of the sacristy.

What to do next? *De Defectibus* (X, 14) in the Roman Missal, says: "If the priest vomits the Eucharist, and the elements appear in their entirety, he should reverently swallow them, unless to do so will provoke nausea [which is very likely]; in which case the consecrated elements should be carefully separated, put in some place until they are decayed, and afterwards thrown into the sacrarium. If the elements are not apparent, the vomit should be burnt, and the ashes thrown into the sacrarium."

The last sentence of this quotation presumes that the elements may be regarded as already corrupt, and hence the vomit may be burned. The implication is that, if not corrupt, the elements may not be burnt, but should be preserved until they are decayed, and then put into the sacrarium. It is not said how the vomit is to be burnt and the ashes thrown into the sacrarium. That poses a problem which is left to each one's ingenuity. I have never yet come across an author who has the charity (or the nerve) to tell just how.

And there are many other things in this particular field to which the authors very cautiously give a wide berth. For instance, when will the consecrated elements in that glass of water be decayed? After almost two weeks I found that the Host had dissolved to some extent, but the water was full of white particles still. So I, who had to leave the place for my next assignment (and the chaplain had not come back yet and wouldn't know what was in the glass), poured the contents into

Father Herbst, is nationally known for his numerous books and contributions to a score of magazines. He is presently writing from Jordan Seminary, Menomée, Michigan.

the sacarium. After some study and discussion with fellow priests and recollections of what professors said, I arrived at the following conclusions as to what to do in a case like mine.

1. Do as I did and then after about two weeks pour the contents of the glass into the sacarium without any fear of irreverence: There is no irreverence in this matter at all, since none is intended.

2. To hasten decay, grind the Host between two fingers so that it will be quickly dissolved and pour the contents into the sacarium.

3. Hasten the process of corruption by adding wine to the water.

4. Add hydrochloric acid to the water in the glass (the Host will then quickly dissolve) and pour the contents into the sacarium. I am a bit dubious about this fourth method, because I do not see much difference between burning with fire and burning with acid.

OTHER ALLIED CASES

Having said this much, there are some other things on allied subjects that might be usefully said.

When the priest prepares the chalice at the Offertory of the Mass he pours wine into it and then makes the sign of the cross over the cruet of water (except in Requiem Masses) and pours a few drops of water into the wine. This

mixing of water with wine represents the union of the Divine Word with humanity through the Incarnation and union with the faithful through grace. The sign of the cross is made over the water only and not over the wine, because here the wine symbolizes Christ, Who has no need of a blessing, whereas the water symbolizes the people, who greatly need divine grace and who derive the greatest gain from their union with Christ. In order to express all this, the sign of the cross is made over the water before it is mixed with the wine.

But the sign of the cross here does not apply so much to the water itself as to the people signified by the water. It is a blessing for the people; and, since the people are signified by the water which is mixed with the wine, the other water in the cruet, which is used in part at least for the washing of the fingers at the Lavabo and for the ablution after the priest's Communion, is not blessed. It is not a sacramental. It may be disposed of in any decent way after Mass, like the water with which the priest washes his hands before Mass.—Yes; it sure did take me a long time to bring out that point!

But the water in the purifying cup that should always be near the tabernacle and covered, may not be disposed of in the way mentioned for the water left in the cruet and used for washing the hands or fingers. In this water the

priest purifies his fingers after touching the Sacred Species. This water, which should not be in a sponge, should be changed frequently and its contents poured in the sacrarium or into the fire if there is no sacrarium. (*Roman Ritual*, IV, Cap. II, 8). The same cup is sometimes also used to receive the water used in purifying the chalice, which may be disposed of in the same way (cf. O'Connell, vol. 2, p. 206), though now that the priest may take two ablutions of water, this is no longer so practical.

The Roman Ritual, by the way, also says that after the Communion of the sick the priest washes his fingers in a vessel containing water, prepared for that purpose, dries them with a purificator; and that water used for the ablution is in due time put into the sacrarium or, if this be wanting, into the fire. (Tit. IV, Cap. IV, 22).

For the sake of completeness I might add that on finishing the unctions in Extreme Unction the priest rubs his thumb with particles of bread (unless he dispenses with this and merely uses cotton, which seems to be just as good, if not better, and surely simpler), and washes his hands. The pellets of cotton, says the Roman Ritual, are later taken to the church where they are burnt and the ashes thrown into the sacrarium. The water used for the washing of the hands, and the bread, are to be put into the sacrarium, or into the

fire, if there is no sacrarium. It is with relief that one notes that the English *Collectio Rituum*, p. 71, simply states that the pellets of cotton are afterwards to be burnt.

All this is very detailed indeed, and we again have the problem of burning and ashes. It would seem that, since the *Collectio* has such a generous and sensible remark about the pellets of cotton on page 71, as mentioned above, the same may be made to apply also to the pellets used in Confirmation.

And then, by a further extension of favors, could we not say that in all cases the bread, cotton, and water may be cast into the fire? Yes. Cappello says: "The burning of the pellets of cotton or of some similar thing is not strictly commanded, as long as all irreverence is avoided. Those pellets that were used to wipe away the oil may be cast into the sacrarium. But, in practice, it is better that they be burnt" (*De Sacramentis*, III, p. 52).

Where fire can be found each one must know. Often it is not so simple in these days of advanced civilization to find fire into which one can cast things. And each one must know whether he can throw a whole pan of water, as after the first washing of the sacred linens, into the fire without putting it out or doing other damage.

THE SACRARIUM

The sacrarium, by the way is not the basin over which the priest

washes his hands before Mass, but a special basin installed in the priest's sacristy (as a rule), with its drain connected directly with the soil below. Into this are put used baptismal water, ashes, purifications, etc., as mentioned above.

Many churches have no sacramentum. What then? It is easy enough to say "Put one in," but not so easy to do, sometimes practically impossible once the church has been built. Then the priest must use his ingenuity to find an equivalent, be it the roots of the hedges, the virgin brush where no man ever treads, or the flower pots! Surely any of these places is better than to put things that are supposed to go into the sacramentum into the common drain, which means into the common sewer.

If there is a baptistry, a separate room or chapel for Baptisms, the baptismal font ideally has two compartments. One compartment contains the baptismal water and another, the larger, serves for receiving the water poured over the head in baptism. The water poured over the head of the person baptized should never be permitted to fall back into the font from which it was taken but into the larger compartment, which ideally should contain a drain for conducting the used water to the sacramentum in the ground. But in many smaller churches this ideal arrangement is not found. In that case the used water should be poured into the sacristy sacramentum mentioned above.

DE DEFECTIBUS

One more point and I shall close. Speaking about defects arising in the actual ministry, the Roman Missal says: "If the consecrated Host, or any particle of it, falls on the ground, it should be reverently taken up, and the place where it fell washed and slightly scraped, the dust or scraping being put into the sacramentum. If it falls outside the corporal on the altar cloth, or otherwise on any linen, such cloth or linen should be carefully washed, and the water used for washing thrown into the sacramentum."

This is a thing that can happen easily, and some priests make a great ado about the matter, to the still greater wonderment of the people, who usually do not know what happened and are puzzled by the strange procedure. So it is good to know that Cappello, I, no. 458, states that the law of washing the place where a Host had fallen does not bind gravely, except, perhaps, when the Host had fallen on a place which is trodden on. And Vermeersch holds that even then there is no grave obligation, if it is morally certain that no particle of the Sacred Host is remaining there. Cappello proceeds to say that since this law is not gravely binding but only *sub levi*, any reasonable cause excuses from it; and so, whenever the washing would cause much wonder, it may be lawfully omitted. So also other theologians.

Highlights from the New Decree on Sacred Music and Liturgy

THE decree of the Sacred Congregation of Rites, September, 1958, which bears the heading: *De Musica Sacra et Sacra Liturgia* merits the attention of pastors and assistants who have the principal charge of implementing the regulations concerned in the *Instructions* of the *Decree*. While the fringe values of the latter are many and of exceptional interest, the central objective of the *Instruction* is the promotion of lay participation in the liturgical services, especially the Holy Sacrifice of the Mass, so that priests and people may be truly united, both in their particular relation to the Altar and the Sacrifice.

Here are some direct quotations from the new Vatican Instruction:

9. Popular religious song is singing which springs spontaneously from the religious consciousness with which the Creator Himself has endowed the human race. As a result such song is universal, flourishing as it does always among all peoples.

Since it is remarkably effective for imbuing the life of the faithful, personal as well as social, with the Christian spirit, it has been widely

cultivated in the church since the very earliest times.

In our day, too, it can be earnestly recommended as a means of fostering the piety of the faithful and enhancing private devotions. In fact it can sometimes be permitted even in liturgical services.

13. Latin is the language of liturgical services, *unless the general or particular liturgical books just mentioned explicitly permit another language for certain liturgical services*. Excepted also are instances mentioned below:—

In celebration of sung liturgical services, no liturgical text may be sung in word for word vernacular translation *except by particular concession*.

Particular exceptions to this law requiring exclusive use of Latin in liturgical services, which have been granted by the Holy See, *remain in effect*. But without authorization from the Holy See they may not be given a broader interpretation, or transferred to other regions.

Any language suitable for the faithful may be used for private devotions. (Pious exercises).

In sung Masses Latin must be used exclusively, not only by the

priest celebrant and ministers, but also by the choir and faithful.

However, where a centenary or immemorial custom permits the *inclusion of some popular hymns in the vernacular at the solemn eucharistic sacrifice* (that is, at sung Masses) after the sacred words of the liturgy have been sung in Latin, the local Ordinaries may allow this custom to continue, if taking into account the circumstances of the place and the people, they judge it cannot prudently be eliminated. But the law stating that the liturgical texts themselves may not be sung in the vernacular remains in effect.

In low Masses the priest celebrant, his server, and the faithful who take a direct part in the liturgical service with the celebrant—that is, who say aloud those parts of the Mass which belong to them—must use Latin exclusively.

But if, besides this direct participation in the liturgy, the faithful wish to add certain prayers or popular hymns according to local custom, this can be done also in the vernacular.

It is desirable that during low Mass on Sundays and feast-days a lector read the Gospel and also the Epistle in the vernacular, for the benefit of the faithful.

51. Popular religious song deserves to be most warmly recommended and fostered. Christian life

is thereby permeated with religious spirit, and the minds of the faithful are raised to higher realities.

Such popular religious song has a part to play in all the festive occasions of Christian life, whether public or of a more personal character, as well as in the burdensome tasks of daily life. Its more noble function, however, is realized in all pious exercises, whether conducted outside of church or in it. *Sometimes it is even permitted in liturgical services, according to the norms given above* (No. 13-15).

52. In order to attain this purpose, popular religious songs must be in complete accord with the teaching of the Catholic faith, stating and explaining it correctly.

Their vocabulary should be simple, their tunes easy. They should be kept free of pompous and meaningless verbiage. They should be marked with religious dignity and seriousness, however short and easy they may be. Local ordinaries should carefully see to it that these rules are observed.

53. All who are properly qualified to do so are encouraged to compile suitable collections of popular religious songs, old as well as new, whether handed down in writing or orally, and to publish them for use of the faithful, subject to the approval of the local ordinaries.

THE CHURCH NEEDS TODAY: More zeal and fewer drives; More action and less faction; More workers and fewer shirkers; More backers and fewer slackers; More praying and less straying; More burdenbearers and fewer talebearers.

quid in Casu?



WILLIAM F. ALLEN, J.C.D.

May women sing in church choirs?

It has always been traditional doctrine that women and young girls should not sing in church choirs whether they be placed within or outside the sanctuary. They could always sing as members of the congregation from their seats in the church. In 1928 the Decreta Authentica amended this general decree to the point that women could form part of the choir in the place reserved for the choir but only for the most serious reasons to be approved by the Ordinary of the place. In the *Musicae Sacrae Disciplina* (Dec., 1955) a mixed choir is permitted only as a last resort and then, the women must be separated from the men as a group. Finally, a decree published by the Sacred Congregation April 23, 1957 ruled "mixed choirs of men and women are allowed by way of exception and always with the approval of the local Ordinary, provided that the choir is never placed in the sanctuary or behind the altar and that the men are separated from the women." By separation it is not meant that they should be out of sight of one another; nor does it mean that they must have

access to the organ loft by different stairways, etc; some authors hold that the console of the organ is sufficient separation of the sexes; this would seem to be the general acceptance here in our own country.

If a choir is to be composed of women exclusively, then, it will be by way of exception and with the approval of the Ordinary. For Sisters, it is generally accepted that they may sing from their place in the congregation, or from a place where they will not be conspicuous to the public.



For no valid reason a husband does not want any more children. For years he has been withdrawing before orgasm. The wife is willing to accept more children rather than be guilty of sin. She has been cooperating with him because she fears he will go elsewhere or at least, through discontent or spite will take to alcohol for which he has always had a weakness. The wife asks if in the circumstances she may continue to cooperate with him. Or must she resist and to what length must her resistance go? Is an occasional verbal protest and then passivity sufficient?

It is commonly taught that this wife is more sinned against than sinning as Pope Pius XI said in *Casti Connubii*. In accepting marital relations she uses a right which is hers by marriage; it is turned into evil by the malice of her husband. From her part there is no moral evil. The marital act does not become evil until the withdrawal; this is brought about by the husband alone and by his malicious intent without the consent or encouragement of the wife. No theologian holds that the wife should be deprived of her marital rights because of the malice of another. Since, however, the husband takes the marital act as the occasion for sin, *in charity*, the wife must have a serious reason for affording him that occasion; she must not consent interiorly to the sin; she must admonish her husband that he is sinning and by other manifest signs show her displeasure and use all her ingenuity to bring him from the toils of sin.

She may then cooperate or better, avail herself of her right to marital intercourse although she is certain it may turn out to be incomplete because of her husband's malice. (S. Poenitentia, May 27, 1847).

She may render for a serious reason; she may seek relations for a like reason saltem "probabilis" says Jorio (Vol. III, p. 690) taking as his authority St. Alphonsus and others.

She must not consent to the sin interiorly but she may accept the carnal pleasure accompanying the act; and because it is incomplete, she may procure satiety at the be-

ginning or during the act; whether she may procure it *immediately* after the act is disputed but Jorio holds that practice she may not. Vermeersch agrees with that (Vol. IV, N. 776).

For all this she must fulfill two conditions: she must admonish her husband, not once, but repeatedly unless she is certain that further admonitions will be of no avail. She must show her repugnance for the incomplete act in such a way that her husband knows that she does not approve of it. And sometimes she will accomplish all this by positive means: by greater and more tender display of affection; by her counsels and gentle persuasion; by her protestation in favor of a family and of doing the will of God; by encouraging her husband to be content with manifestations of conjugal love exclusive of the marital act; by seeking out correct information on periodic abstinence and the rhythm theory, etc. She will attempt to make him lead a more religious life; by the family rosary and the children's example she will awake in him a more delicate conscience, etc. Secondly, out of charity toward God and her husband she must have a serious reason for affording the occasion of sin to the husband. Such reasons might well be: the disruption of the family life to the detriment of the wife and the children; grave scandal; physical violence; the moral degradation of the spouse, etc. And to enforce all, the wife should not lend herself too readily to the husband seeking his right but he should be made to understand the gravity of the situ-

ation as viewed by his wife although she knows in her heart that practically for a higher good, she will have to submit eventually to him.



Would common error supply jurisdiction in the case of a priest who hears an urgent confession in a train whilst outside the limits of his diocese?

We have particular faculties granted priest-travellers by sea and by air but none so far for those by train. When we sift all angles of the controversy on Canon 209 we can safely say that common error must be based on an external public fact or circumstance from which many of the faithful of that locality, place, etc., might, could be led to conclude that the priest in question has faculties for confessions. I doubt that the mere presence of a priest in a train satisfies the basic requirement for Canon 209. It lacks something which is found for example in the case of a priest sitting in a confessional, near the confessional, or of the missionary already announced as coming but for whom the pastor forgot to get faculties, or the case of the priest who usually says Mass in the parish church, etc.



If some of the faithful find it difficult on the First Friday to receive Holy Communion in the morning at Mass, may they communicate in the evening even if there is no Mass then?

An author writing in a Roman periodical held that this would be a

just cause for giving Holy Communion particularly after "Christus Dominus" and its solicitude in fostering frequent Communion for the laity. Of course, this would be in the line of an exception and not a regular habit. (cf. *Perfice Munus*, Dec., 1958, p. 701).



If by the confession of a circumstance, the penitent makes known to the confessor the identity of his accomplice, may he omit that circumstance in his confession?

It is common doctrine that the penitent may omit the confession of such a circumstance if, thereby he will make known his accomplice and thus cast reflection morally upon him or her. The circumstance must later be confessed to assure the integrity of the confession. However, if the penitent so pleases, he may confess the circumstance at any cost since there is a sufficiently just cause. This is a delicate situation when it involves the confession of spouses, or of the engaged couple, etc.



In order not to upset a sick person may the hospital chaplain say, "I'm going to pray over you" and then proceed to the administration of the Last Sacraments?

This mode of acting is not generally acceptable for an adult must have the intention of receiving the Sacraments and this for validity. One might say that such an intention is present in the habitual intention of the person as a good Catholic to live and die as the Church wishes him to. Nevertheless in an

apathetic, indifferent Catholic this might not be true. It would be preferable to say something akin to this "The Sacraments will help you and I am sure that you would like God's blessing on you. I am going to give you His Sacraments."



I have difficulty in reconciling the axiom "Extra Ecclesiam nulla salus" with the fact that an interior element is required for salvation. Who can be saved without the state of grace? Membership in the Church does not confer it. Moreover, the axiom seems wanting in Christian charity.

The visible Church has been established by the *positive* will of Christ Jesus as the necessary means to salvation. Christ has decreed that to partake of His Redemption one must belong to His Church. Such is His positive will and command. Salvation from all times has consisted by nature, in its essence, in sanctifying grace, in the life of faith and in the love of God. One had from all time to be "*divinae consortes naturae*" in order to be saved. When Christ decreed membership in the Church, He intended that such grace would come to the faithful *ordinarily* only through that Church. There is an intrinsic and supernatural bond between these two elements for salvation so that if one lives by grace, faith and charity (supernatural) he has membership in *voto* in the Church even though he does not realize it. The soul that lives unto God by divine faith and love is united by and to the will of God and desires what God de-

sires, wills. In this sense, the soul embraces the Church. Pius XII proclaimed these souls as "*ordinati*" to the Church.



What is the obligation of saying a Mass QUAMPRIMUM for a person recently deceased? Is there anything to the theory that the soul benefits from the Masses at the time the Mass-stipend is offered to the priest?

Out of charity there is an obligation to say the Mass as soon as possible for the deceased. The Code imposes that obligation if the Mass is requested for an urgent reason and the relief of a soul in Purgatory might be thus classified. Justice would impose it if there was an agreement to that effect.

The Mass is offered to God per modum suffragii. We present the Sacrifice to God Who in turn will determine its value and time of application. The propitiatory value, i.e., the appeasing of God's wrath toward a soul may be held in abeyance by God as a punishment for certain sins and negligences perpetrated by the soul during its lifetime. It may take many Masses and much impetration to remove that obstacle set up against God's mercy. Hence the opportuneness of offering many Masses as soon as possible for the defunct. Canon 834 is of that mind.

We must admit, too, that in God's mercy the soul may receive the benefit of the Mass once the stipend has been made. How else to explain "foundation Masses" to be said year after year after one's death and sometimes only one at

a time? God, knowing our intentions could well take into consideration our prayers and Masses and apply them beforehand to the soul in question. (St. Thomas in Suppl. q. 71 is of that mind).



Is the sale of candles and votive lights in a church forbidden business and open to sanction by the Church according to new regulations? Is there not the sin of injustice by reason of excessive profit therefrom?

In 1950, Rome did edit a monitum about clerics and religious carrying on businesses and levied an excommunication on those who would deliberately violate the canons. But all this envisaged business in the strict sense: that is, to buy and sell at a profit without any change at all in the object, or if there is a change that this is effected by labor of employees and not by the cleric himself. To sell candles, etc., is business in the strict sense of the word and is forbidden to the cleric or religious *personally*. But there is no ecclesiastical prohibition for the Church as a moral person to do so. It is true that the words "to do this for himself or for others" are found in the decree but they refer to other individuals but not to moral entities like parishes, dioceses, etc.

It is to be noted that the candles do bring in a rate or profit perhaps excessively high but this is condoned on the basis that the faithful are aware of this and prefer, choose to make a donation to the worthy cause. The excess is an offering to the church's apostolate.

What were some of the theological precisions given us by the late Pope Pius XII?

We are indebted to the late Pope for many and important decisions in matters of doctrine intimately connected with the piety and devotion of the Church. In *Humani Generis* the Pope taught us that it is of faith that God created the soul of our first parents immediately; and he attached theological certitude to the special intervention of God in making the human body. Likewise he condemned any theory daring to hold that *after* Adam came human beings not descendants of Adam by natural generation; also condemned was the theory that there were many fathers of the human race represented under the one word "Adam."

As to the Mass, he declared that there are as many Sacrifices as there are priests who celebrate and who thus "gerens personam Christi"; that the same cannot be said if only one priest celebrates and the others piously assist at the Mass. The fruits of the Mass are multiplied only in the first case.

The late Pope condemned any theory which would limit in the Holy Eucharist the presence of Christ to a symbolic, efficacious but merely spiritual, moral presence of Christ as a token of His union with the Mystical Body. (*Humani Generis*).

We owe to him the concise statement that the Mystical Body is the Catholic Church; also that the indwelling of the Holy Spirit in our souls is effected by the life of faith, hope, love of God in-

herent in the soul alive with the grace of God. We must not forget too, the *de fide* pronouncement of the Assumption of the Blessed Mother.



May a chaplain who has the faculties to confirm in the maternity of his hospital administer the Sacrament to ANY baby therein?

I think the indult conferring the faculties used the word "puerili." A diocese in France asked the meaning of this and was told "in casu venire omnes pueros inde a momento nativitatis usque dum in enunciatis nosocomiis eisdem commorari contingent." It would seem that the faculties are limited to the newly-born until they leave the maternity. What about the babies that return for hospitalization?



When a priest has still some Communion calls to make, how does he give the blessing to the first communicant? What if he has taken too many Hosts? May he ask a communicant to consume two instead of one?

If the priest still has consecrated Hosts in his pyx, he gives the blessing with the pyx without any form being said. If he has made a mistake in the number of Hosts he should return to the church and repose the extra one in the tabernacle. However, if the priest deems it more reverential he may give the last communicant two Hosts. In this case, he will give the benediction in the usual manner, with the form, "Benedictio Dei, etc."

Since the rule is that Communion may be distributed at any time that Mass is permitted, may we distribute Holy Communion at night before eight P.M. since evening Masses are permitted at that hour?

This has been a misconception prevalent in many places. Evening Masses are not *ex jure* . . . they are a privilege and an exception and may be granted by the ordinary but are not from common law and hence, cannot regulate the distribution of Holy Communion.



Caius, a non-Catholic, and Bertha, a Catholic, attempt marriage before a Justice of the Peace. Later Bertha comes to the rectory to have the marriage BLESSED! Father explains that while she is taking the preparatory instructions, she should live apart from C. since there is no real marriage between them. B. replies that she will never do that; that while she would greatly desire to receive the Sacrament, she cannot live apart from her husband. She said that she would go to confession the day the marriage was validated. Father replied that he did not think that she was contrite and refused to have anything further to do with the affair. 1. Did he act rightly? 2. Was he in accord with the mind of the Church in demanding a separation? 3. Is nothing to be said in case of convalidation about the pseudo-spouses separating? 4. Are Catholics to be presumed to be in good faith? 5. Does the fact that

a non-Catholic was involved justify silence?

The case is well put. It is most practical. Through it we see the ideal and the pastoral expedient. I cannot agree that the priest acted rightly or prudently. I do admire his priestly zeal and idealism. The stumbling block in the case lies in those instructions. These are not *de jure communi* and certainly should not be a condition *sine qua non* for a dispensation without the sanction of the Code. Canon 1045 n. 2 gives the same faculties for dispensing in cases of convalidation as are granted for "*omnia parata sunt*." This would indicate the willingness and the attitude of the legislator of rectifying illicit marital situations as soon as possible with as little red tape as possible. I should imagine that the priest could have evoked greater cooperation if he suggested a short talk with the couple before the signing of the cautiones; then application for the dispensation and marriage within 24 to 48 hours with a promise that the instructions be taken within a reasonable delay by the parties. With the prospect of only a day or two before her, the Catholic could have made a successful effort to turn the necessary occasion of sin from a proximate *praesens* one into a remote one by prayer, etc. It would have been, humanly speaking, not such a formidable task; it might have been accepted without further discussion. Even with discussion about it, the penitent could have been brought not to an open avowal of impossibility but to a state of will in which she would

attempt to keep the law of God until convalidation took place. Her good faith then would save the situation from the viewpoint of sin. I believe this should have been the approach.

Does the Church exact separation before convalidation? I do not think the Church does as far as convalidation and marriage are concerned. For confession and absolution, the pastoral solution might include this. But as a prelude to convalidation, no. Moralists in general are uneasy about exacting confession before marriage. "*Non potest absolute exigere id*," says Jorio (Vol. III, p. 595). Even when the bishop has edicted that it must be exacted, he writes "*lex exceptionem admittere videtur*."

Is nothing to be said about separation? Yes, something must be said in such a way as not to end with a blunt refusal and bad faith on the part of the spouses. Most of them are unwilling to admit that they are not married; this is true when a non-Catholic is involved. Then too, the Catholic party has just about succeeded in getting the non-Catholic over to a marriage *coram Ecclesia* and is vigilant that nothing spoil her plans. She fears any such obligation sternly laid down for her non-Catholic partner. In the manner of an exhortation and with the promise of a very short delay in performing the marriage, the situation can be saved.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral reflections



THE EASY CONFESSOR

ONCE when I was an assistant

I was returning from a big church function, and just by chance I found myself in the same car with a missionary bishop from Africa. He made a remark that I will never forget. He said that if the moral theologians would go to Africa they would all rewrite their books.

Now here was a good bishop, a man of vast experience, a truly spiritual man, one who certainly had the salvation of souls at heart, who was pointing out a difficulty, namely, in applying the matter in the books to actual situations.

Then there was the priest in a big city, who was described as a martyr of the confessional. For hours and hours he sat, hearing the confessions of endless lines of penitents. While other priests in the same church had but a few standing outside their confessionals, this priest had long lines waiting patiently to make their confession to him. In my naiveté as a young priest I asked an older priest what made this priest so popular a confessor. He answered: "They say he's easy."

Perhaps it would be better to say that he was Christlike. No one wants to be easy if it means tolerating sin or permitting a soul to

go to hell. But surely no sincere priest wants to be a stickler for technicalities if it means discouraging a soul. *Salus animarum suprema lex.*

There can be no compromise on sin. Sin is sin. But there is a way of dealing with the sinner that puts him at his ease. Some call this being easy. What it really means is that a person beaten and bruised by sin has no hesitation to come to Confession to you, because you have built up a reputation of always dealing with everyone in a Christlike manner.

Of course we have to follow approved authors, and we need the nicely symmetrical tracts in moral theology, but the confessor who reads far enough in the manuals will always find that there are footnotes and fine print that tone down many of the bold statements.

Just read all that Noldin has to say on drunkenness, or all that Davis has to say on company keeping, and compare the variations of opinion of different weighty authors, and then you as a confessor will get down off your high horse, and see things a little more from the penitent's point of view, yes, from God's point of view.

The inexperienced confessor tends to be strict. He thinks that in being rigid he is conquering sin. The more experienced confessor tends to become mellow. He sees the sinner as one struggling toward God, one who needs encouragement. His approach is positive.

I don't suppose the good bishop really wanted the moralists to rewrite their books. What he really wanted was for the confessor to

apply firm principles in a human way.

Be an easy confessor. Not easy on sin. But easy to go to Confession to. If we need a model, let it be Christ Himself. Since He was the sinless Son of God, sin was apparent to Him in all its ugliness. Yet He was all kindness to the sinner. Christ, with all His hatred of sin, would be an easy confessor.

EVENING MEDITATION

MEDITATION has so long been associated with morning that we feel no surprise at hearing meditation referred to sometimes as morning meditation. Yet many religious make besides a morning meditation also an evening meditation. And we all readily admit that there is nothing wrong with meditation at any time of the day or night.

Those who insist on calling meditation mental prayer have a point too. But there is no reason why the word meditation cannot mean mental prayer, as it should, just as the term Confession is used for the whole Sacrament of penance.

Now about evening meditation. Some priests meditate in the evening in addition to meditating in the morning.

An evening examination of conscience is a kind of evening meditation. Relaxing with a spiritual book after the day's work is done is a kind of evening meditation. Preparing one's meditation the evening before is also a kind of evening meditation.

It is most unfortunate that we are so conscious of words, when

the fact is what is more important. Regardless of what we may call it, prayer is prayer, and it is always good, and whatever device or method gets us to raise up our minds to God is good, and the result is good.

Meditation is, of course, completely possible for every priest. We must be completely convinced of that. The very effort to meditate is meditation, and the very desire to pray is prayer. We can all pray. We cannot very well not pray, if only we want to pray.

That is why it is good towards the end of day to rely upon some device for directing our thoughts to God. It may be a visit to the Blessed Sacrament. It may be the leisurely glancing through a spiritual book, it may be a reflection on the deeds of the day just past. It may be a combination of all these things, and other things besides.

But whatever it is, the willingness to end the day with and in God, the effort to want to pray, the attempting to do so will turn out to be something like an evening meditation. Someone has said that if you want to make a morning meditation, make an evening meditation.

End the day with reflective prayer, and you will start the next day with reflective prayer. The night is as if it were not.

Whatever might be said in favor of morning meditation is well said. And it might be added that evening meditation is good too, and a tremendous help for the next morning.

T. C. SIEKMANN

BOOK-REVIEW

Selections



LITANY AT NAZARETH, by James J. McNally. Wagner. 224 pp. \$3.95.

The growing devotion to Our Lady, resulting perhaps from the faith inspired by Lourdes and from the widespread influence of the family rosary, has lately given more prominence to the position of Mary in retreats, tridua, spiritual conferences and parish sodalities. For the busy priest directing the faithful through many of these devotional exercises, Father Wagner offers forty-nine homilies on Our Lady. Patterned upon Mary's titles from the Litany of Loretto, these five minute sermons present the many Christian virtues as they are personified in Mary. Each sermon attempts to provide for the faithful the vital motivation necessary for the daily practice of virtue. By looking into the home of Nazareth we understand that Mary's daily life is the example needed to increase the Christian characteristics in our own lives. With compelling force the author contrasts the myriad imperfections and vices which are current in society with the glorious perfections of Mary as evidenced in her life at Nazareth.

In his preface the author does state that he has kept in mind the daily meditations of religious. The numerous practical reflections within these simply written sermons will lead to a better knowledge of Christ through Mary, resulting in a deeper love of Him to whom religious have dedicated their lives.

In considering Mary as the "Refuge of Sinners" we are reminded to place

our confidence in the strength and courage which the Mother of God offers to the penitent sinner in order that he may confess his sins without fear. The reader will certainly be aware that the author is speaking metaphorically rather than theologically when he states that Adam and Eve by their sin "injured God, insulted Him," and that we "hurt" Jesus by our personal sins. For the man who has injured himself by his sin, however, the path back to God, as Father McNally says so well, is made much smoother by having recourse to Mary.

For those previously introduced to the author's sermons, *Litany at Nazareth* needs no further recommendation. The priest interested in improving his practical spiritual library on devotion to the Mother of God will find this book a useful addition.

J. B. Coll, S.J.

PSYCHOLOGY AND THE CROSS, by Very Rev. Canon G. Emmett Carter. Bruce. 135 pp. \$3.00.

Surely there is always room for the voice of the Christian humanist guiding the assimilation of new scientific knowledge. This is especially essential in the field of human behavior where basic concepts of the human being are at stake. Into this environment steps Canon Carter to point out the proper relationship between psychology and religion. He is not concerned with depth psychology, but that study of human personality evidenced on the conscious level.

To begin with, we are reminded that revealed religion provides the right foundation for the proper development of the ego. It tells the "why" of the slavery of tortured human nature and gives us the necessary motivation for reaching our goal. Psychology, the author points out, gives us the answer to the "how" by describing the inhibitions, repressions, and complexes which result when we have a false scale of values.

However, he continues, if you integrate the doctrine of the first with the findings of the second, you find many areas of mutual help. For example, the psychologist's concept of community enlightens Christian solidarity which we know under the name of the Mystical Body. The meaning of basic Christian charity helps re-establish emotional balance. The Christian approach of imitating Christ as our ideal gives added impetus to the psychologist's stress on emulation.

Immunity against fear, the importance of the individual, the concept of guilt are but a few of the additional areas developed in this practical, lucid book. Parents, educators, and all concerned with guidance should find it a worthy help and pleasant reading besides.

J. R. Lynch

PORTRAIT OF A PARISH PRIEST, by Lancelot C. Sheppard. Newman. 189 pp. \$3.50.

Another excellent hagiography has been written by Lancelot Sheppard who wrote the life of Don Bosco. In this work he gives a very interesting, clear, and scholarly portrayal of the Cure d'Ars. The author states the facts of this interesting life, but does not bend over backwards to read a pious cause or effect in any of the actions of the saint which can be explained by a

normal natural cause. Too many authors following medieval tradition picture a saint as an almost superhuman being, not like the rest of men.

The life of Saint John Vianney as portrayed by Mr. Sheppard is certainly an edifying life, but the Cure d'Ars is shown to be human like ourselves, which he was, with trials, difficulties, and failings.

This is a very excellent work. It is hoped that future authors of hagiography will follow the example and style of this book.

Russell Whiting, S.J.

A HANDBOOK FOR HOSPITAL CHAPLAINS, by Patrick O'Brien, C.M., S.T.D. 324 pp. \$4.50.

There is a difference between priestly work and work for a priest. The complexity of modern life tends to obscure the well defined but very fine distinction. There is no area that better substantiates this fact than that of the hospital. Here the priest must truly be "all things to all men." Priestliness, patience, kindness, are his constant qualifications. His work, he must take seriously; himself, he must learn to take not too seriously. Any book that can help him to realize in himself an "other Christ," would indeed be a boon to the chaplain.

"A HANDBOOK FOR HOSPITAL CHAPLAINS" offers some very fine suggestions to help the chaplain, firstly, to see his relationships to the hospital personnel; secondly, to use these relationships, his talents, and his powers for the greatest advantage of all concerned. To win rather than to demand cooperation; to develop cordial relationships with the doctors, the nurses, the attendants, all the hospital employees; to gauge the patients' temperament, to visit the non-Catholic, when feasible, as well

as the Catholic, and thus be Father and friend to all; these are the bits of advice that help the chaplain to better fulfill his role.

Much space is given over to Canon Law and Moral Theology. One can safely presume that an ordained priest does know, and knows very well, these basic teachings from his seminary courses. As far as the Catholic chaplain is concerned, there is little need to point out valid matter and form, the need for intention, the various kinds of intention, the necessary union of matter, form, and intention in the minister of the Sacraments, the subject of the Sacraments. This information, the priest should know. Should he need to look up some of the points that the author belabors to the degree of being tedious and repetitious, Father has the Code of Canon Law and Moral Theology manuals for reference.

This reviewer thinks "A HANDBOOK FOR HOSPITAL CHAPLAINS" is a fine book for Catholic nurses or any lay person interested in the work of a hospital chaplain, and agrees with the blurb on the jacket, that "it should have a place in the library of every professor and of every student of pastoral theology," but sees nothing to recommend it "as the vade mecum of every priest who serves either as a part-time or as a residential hospital chaplain."

Edward J. Banks

CONVENT READING AND REFLECTIONS, by Rev. Bruno Hagspiel, S.V.D. Bruce. 288 pp. \$4.25.

A tireless retreat master who spends his retirement years jacking up the spiritual lives of religious, Father Bruno has written another book about the facts of the religious state.

Using many devices to illustrate his

serious purpose, the author moves through chapters on silence, discouragement, detachment, obedience, prayer, chastity and on to discussion of death, Mary, contemplation, retreat and the missions. He skillfully sets down practical and spiritual advice for those who would put away worldly loves and unite their hearts with Christ. He is well aware of what passes through the mind and heart of the religious and reaffirms the wisdom and necessity of the Rule. Acknowledging that obedience is the hardest of religious virtues to practice, he points to Christ, subject to His parents, then meekly submitting to such temporal rulers as Herod, Caesar Augustus and Pilate—certainly less admirable and the antithesis of the religious superior.

By exhortation rather than by cajolery, by example rather than by preachment he holds up the highest ideals of ascetical life. He stresses the cheerful in his no-quarters campaign to "keep the devil out of convents." Since his retirement he has been working ceaselessly conducting retreats for nuns and "filling in" the in-between-times by writing cheery helpful pamphlets and books.

V. V.

PSYCHOPATHIC PERSONALITY AND NEUROSIS, A.A.A. Terruwe, M.D., P. J. Kenedy. 172 pp., \$3.50.

Within the constantly growing market of psychiatric literature this compact text-reference book offers sound theory and practical advice to spiritual directors, confessors, and to those engaged in psychiatric counselling. Thomistic rational psychology forms the basis of Dr. Terruwe's theory and therapy of neurosis, while at the same time it shows the contradictions and philosophical errors underlying Freudian psychoanalysis. This translation, however, is quite readable,

the technical terms being clearly explained. The author has constantly in mind that her reader is the confessor or spiritual director who most likely has very little formal training in either the analysis or treatment of unbalanced, unstable personalities. This study divides itself according to two types of maladjusted personality: the psychopathic and the more common neurotic.

Often enough the confessor may never realize that he is dealing with either type of mentally disordered penitent. However, it is basic to proper counseling in this regard that the psychopathic personality never be confused with the neurotic. "If he (the confessor) begins to give a psychopath advice which is suitable only for a neurotic, irreparable damage may be done." The uninformed confessor need not be alarmed, however, for this book, as well as many others, offers clear solid principles of direction which have already proved helpful.

After the detailed advice for the direction of psychopaths, Dr. Terruwe affirms that knowledge of neurosis is of even greater importance to the spiritual director. While the disturbance in psychotic personality is an emotional disorder of the constitution, the neurosis, on the other hand, "is an illness of the emotional life, but this illness does not have its cause in the constitution; it is acquired in the course of development."

The difficult, demanding direction of neurotics is not only necessary—neurotics perhaps more than any other type of mentally disturbed personality need the help of the confessor; it can be most fruitful "because the persons involved usually have a sincere desire to serve God."

"It is evident, therefore, that the primary requisite for the clergyman's successful spiritual guidance of neurotics

is an insight both into his own task and into the pathological condition of the penitent. In addition to this intellectual requirement, there is a requirement on the part of the heart, namely, the clergyman must possess a special devotion in order to be able to guide these people."

Finally, with compelling force the author warns the prospective director of neurotics about the danger of excessive dependence which may develop in the neurotic. The patient is clearly seeking help; his dependence upon the counsellor may reach such a stage that the patient's most insignificant plans involve the counsellor's physical presence as a helpmate.

A most convincing argument explains the necessity for cooperation between confessor and psychiatrist. Many scrupulous and many seriously neurotic penitents need the care of a reliable psychiatrist. This book explains how psychiatrist and confessor can work in cooperation. For the latter, it is quite essential today that he be able to recommend a competent Catholic psychiatrist.

J. B. Coll, S.J.

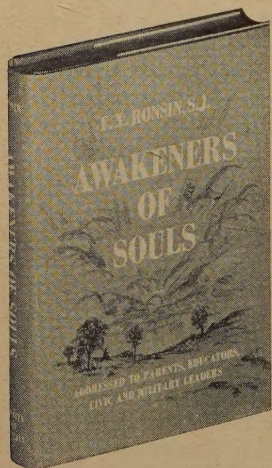
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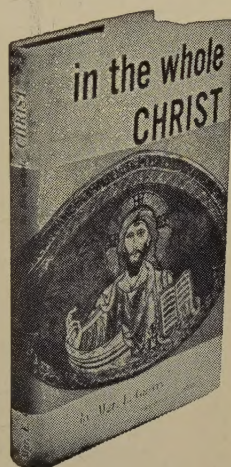
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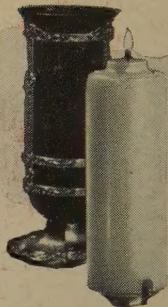
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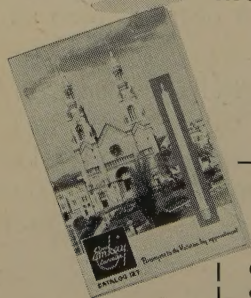
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